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The later portions of the volume, notably the concluding chapter, are of little consequence. Here the Catholic bias of the author is most evident. We may note for instance this statement: "Whatever may be the economic programme of modern socialists, there is nothing contrary to it in the origin, traditions and principles of the Catholic Church" (p. 360). In view of the Pope's encyclical of 1891, what could be more absurd than the saying that the church "accepts, or at least does not consider unjust, the greater part of the claims of modern socialists" (p. 363)! The truth is that the Catholics who are fit to have opinions on matters of industrial and social policy accept generally the present economic order—the wage system, private property, rent, etc. Though many of them would have wage-earners become property owners by means of building and loan associations, savings and credit banks and in other ways, they are as a body still very far from the standpoint of true socialists.

H. B. LEARNED.

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*Von Darwin bis Nietzsche : ein Buch Entwicklungsethik.* By DR. ALEXANDER TILLE. Leipzig: C. C. Naumann, 1895. 8vo. pp. xx + 241.

THE present treatise of Dr. Tille's is an attempt to summarize the various applications of the selectionist doctrines that have been made to the fundamental problems of ethics, but it of necessity includes much that belongs to the domain of sociology rather than to that of ethics, or that is common to the two. The work does not attempt to trace the growth of selectionist ethics beyond the work of Friederich Nietzsche, which work the author—with a disposition to overestimate both the originality and the importance of Nietzsche's work in this connection—regards as marking the advance of evolutionary ethics and selectionist sociology from the stage of speculation to that of an assured scientific position. This limitation of the scope of the inquiry accounts for the exclusion of certain recent writers, but hardly justifies the omission of such a critic of selectionist theories as Ritchie, or of such an advocate of conscious selection as Stanley, the work of both of these writers being largely concerned with the problems of evolutionary ethics. Much less do they justify the Teutonic exclusion of the claims of French writers, set forth in the following dictum: "In the cultivation of this field [the application of the selectionist doctrine to ethical problems] Germans and English have exclusively shared. Only in scientific

statistics (*naturwissenschaftliche Statistik*) which will in the future be of significance for Darwinian social ethics, have the French coöperated." In point of fact, the profound significance of selectionist theories for social ethics was very early insisted upon by Mme. Royer in her translation of Darwin, with something the same overconfidence in their direct and unmodified applicability that seems to be characteristic of Dr. Tille himself; and that at the same time the necessity of substituting the conception of social selection for that of natural selection as the basis of the new evolutionary ethics and sociology was with great foresight pointed out by the anthropologist Paul Broca. The fact is further that Dr. de Lapogue, in addition to his contributions to *naturwissenschaftliche Statistik*, has, in a series of essays beginning with 1886, applied the conception of social selection to the fundamental problems of ethics, of history, and of sociology with such originality and insight, and has had such an influence upon other thinkers as to entitle him to be regarded as one of the principal founders of the selectionist school of sociology.

Fragmentary and ill proportioned, however, as is Dr. Tille's work in some respects, it is nevertheless to be regarded, from the point of view of the sociologist as well as of the ethical student, as a valuable compilation of the views of the selectionist school and as a suggestive, though often extreme and arbitrary criticism of ideals and institutions which do not subserve the ends of natural selection as the author conceives it to work. The author fully acknowledges his obligations to Hæckel and to C. M. Williams, upon whose *Review of the Systems of Ethics founded on the Theory of Evolution* he has in considerable measure relied. The working out of selectionist theories and their application to the problems of human well-being he traces from the Malthusian theory through the writings, among others, of Darwin, Galton, Wallace, Spencer, Huxley, Hæckel, Weisman, Morrison, Balfour, Alexander, Radenhausen, Büchner and Nietzsche, in a series of chapters, the titles of which will indicate some of the main points of view from which the author considers the interrelations of different schools and writers. The first chapter, *Entwicklungslehre und Entwicklungsethik*, treats the broader outlines of the subject. *Die Überwindung des Glück-utilitarismus* brings the Benthamite doctrine into comparison with the positions of Leslie Stephen and of Wundt. *Der physiologische Utilitarismus* considers the work of Spencer, Fiske, Williams, Höffding and Bebel. *Nächstenmoral und Gattungsmoral* states, or overstates, the opposition

between ethics based upon the claims of one's fellow-beings as such and ethics based upon the conception of race improvement. *Die deutsche Entwicklungsethik* recalls first the remarkable anticipations of Wilhelm Jordan, and then describes the work of Häckel, von Carneri, and Stärke. *Humanität und Darwinismus* follows the theories of Radenhausen and Büchner. The final chapter, *Das neue Ideal*, is a somewhat overappreciative statement of the work of Friederich Nietzsche.

C. C. CLOSSON.

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*Die Bevölkerungs-Wissenschaft und Ihre Praktische Bedeutung für die Gegenwart.* By HEINZ STARKENBURG. Leipzig: Wilhelm Friedrich, 1895. 8vo., pp. vi+103.

WHILE this work has comparatively little scientific value, it is of interest as a somewhat extreme example of the prevalent tendency to emphasize the problem of the quality or character of population as contrasted with the quantitative problem of population that has been kept in the foreground of economic discussion since the time of Malthus. The question of the quality of population, as modified from generation to generation by economic and social conditions, and, as on the other hand, largely determining social development, has been neglected—sometimes under the assumption that the average quality of the population of a given country may be regarded as a fairly constant factor, and sometimes under the assumption that the whole problem is outside the range of profitable investigation, important perhaps, but insoluble. The contributions to the study of the subject which have been made by such writers as Galton and de Candolle, and which are being offered in increasing number by de Laponge, Ammon, Haycraft, Wallace, Morison and others, are making it evident that there is possible a science of population that will considerably modify sciences so apparently removed as economics and history, and that in much greater degree, will shape the development of the much desired science of sociology.

With these tendencies at work, one might reasonably turn with large anticipations to a work bearing the ambitious title; *die Bevölkerungs-Wissenschaft*. Such anticipations would not be met by the present work. The author has some conception of what a science of population might achieve, but his own contribution consists only in certain provisional suggestions, and for the rest his book is so provincial as to show no sign of the serious work in the same direction that